

THE MAGNIFICENT QURAN

TRANSLATED INTO MODERN & EASY ENGLISH

(PART FIVE)

From Chapter 46 to Chapter 50 (Juz 26)

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**A Most Transparent, Objective, Purely Academic
& Rational, interrelated, Consistent and fully
contextualized English CONVERSION of the
Divine Text, which ensures unparalleled
concordance with its original Arabic**

By

M.A.K. Aurangzaib Yousufzai

www.quranstruelight.com

aurangzaib.yousufzai@gmail.com

Chapter al-Ahqaaf (46)

حم (١)

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ (٢)

مَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ

وَأَجَلٍ مُّسَمًّى ۚ وَالَّذِينَ كَفَرُوا عَمَّا أُنذِرُوا

مُعْرِضُونَ (٣)

قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا

مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَاوَاتِ ۚ إِنَّنِي

بِكِتَابٍ مِّنْ قَبْلِ هَٰذَا أَوْ آثَارَةٍ مِّنْ عِلْمٍ إِن كُنتُمْ

صَادِقِينَ (٤)

وَمَنْ أَضَلُّ مِمَّن يَدْعُو مِنْ دُونِ اللَّهِ مَن لَّا يَسْتَجِيبُ

لَهُ إِلَى يَوْمِ الْقِيَامَةِ ۚ وَهُمْ عَنِ دُعَائِهِمْ غَافِلُونَ (٥)

وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ

كَافِرِينَ (٦)

Translation Chapter al-Ahqaaf (46)

“The decree is issued for the confused and anxiously seeking minds (Haamma* – حمم) (1). It is the revelation (tanzeel – تنزيل) from God, the Almighty and the Wise, of the Book/divine writ (al-kitab – الكتاب) (2). We have not created the Cosmic bodies (samawaat – سماوات) and the earth and all that exists in between those entities except as the genuine reality, and the decreed term of which is well-known (ajalim-musamma – اجل مُسمًى); and those who reject the warnings delivered to them, turn away from this reality. (3) Ask them, “Have you pondered over those things to which you invite people instead of God? Show me as to what have they created on Earth; is there any share for them in the creation of celestial bodies? Can you bring me a Decree (kitaabin – كتاب) before this, or any trace or remnant of knowledge thereof, if you are truthful (4)? And who stands in more distracted than those who invoke other than God who shall not even respond to them until the time of “establishment of the Final Stage” (youmil Qiyamati – يوم القيامة) of life, and even then, they would still be unconscious of their calls (5). And when the humanity will be assembled, they would act for them as adversaries (a'daa'a – اعداء) and would refuse to acknowledge their

وَإِذَا تَنَزَّلُوا عَلَيْهِمْ أَتَيْنَاهُمْ بَيِّنَاتٍ قَالِ الَّذِينَ كَفَرُوا لِلْحَقِّ

لَمَّا جَاءَهُمْ هَذَا سِحْرٌ مُّبِينٌ (٧)

أَمْ يَقُولُونَ افْتَرَاهُ ۖ قُلْ إِنْ افْتَرَيْتُهُ فَلَا تَمْلِكُونَ لِي مِنْ

اللَّهِ شَيْئًا ۖ هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ ۖ كَفَىٰ بِهِ

شَهِيدًا بَيْنِي وَبَيْنَكُمْ ۖ وَهُوَ الْغَفُورُ الرَّحِيمُ (٨)

قُلْ مَا كُنْتُ بِدْعًا مِّنَ الرُّسُلِ وَمَا أَدْرِي مَا يُفْعَلُ بِي

وَلَا بِكُمْ ۖ إِنْ أَتَيْتُ إِلَّا مَا يُوْحَىٰ إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ

مُّبِينٌ (٩)

قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِندِ اللَّهِ وَكَفَرْتُمْ بِهِ وَشَهِدَ

شَاهِدٌ مِّنْ بَنِي إِسْرَٰئِيلَ عَلَىٰ مِثْلِهِ فَأَمَنَ

وَاسْتَكْبَرْتُمْ ۖ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ

الظَّالِمِينَ (١٠)

وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا لَوْ كَانَ خَيْرًا مَّا سَبَقُونَا

إِلَيْهِ ۖ وَإِذْ لَمْ يَهْتَدُوا بِهِ فَمَسَحُوا بِهَذَا إِفْكًا

قَدِيمٌ (١١)

وَمِن قَبْلِهِ كِتَابُ مُوسَىٰ إِمَامًا وَرَحْمَةً ۖ وَهَذَا كِتَابٌ

مُصَدِّقٌ لِّسَانًا عَرَبِيًّا لِّنَذِرَ الَّذِينَ ظَلَمُوا وَبُشْرَىٰ

obedience (6)”. But when our clear messages are read to them these deniers of truth call the truth as came to them, an open deception (7). Or they would say “He has invented it”. Tell them, “If I have invented it, then you too possess no authority that could support me against the authority of God; He is aware of that which you are overflowing with; between you and me He stands as a sufficient witness, and He is the sole provider of protection and mercy (8).” Tell them, :”I am not the first one of His messengers and I have no knowledge of what is going to be done to me or to you; I do not obey except what is revealed to me and I am nobody except an eloquent warner”(9). Tell them: “Have you given it a thought that if it actually were from God and yet you continued rejecting it – though a witness from Israelites have testified over an identical divine writ and he had believed in it – and you still have behaved insolently, then, indeed God does not guide the community of unjust people (10)”. And the deniers of truth said to the people of faith, “Had it been of any virtue, they would not have taken lead over us (ma sabaquna – ما سبقونا) in accepting it”; and if they totally refuse to be guided by it, they would say, “This but is an ancient falsehood”(11). And before this there was the Book of Moses, a guide and a mercy; and then this Book, an attester in an elaborate language, for warning those who

لِلْمُحْسِنِينَ (١٢)

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ

وَلَا هُمْ يَحْزَنُونَ (١٣)

أُولَئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا جَزَاءً بِمَا كَانُوا

يَعْمَلُونَ (١٤)

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا ۖ حَمَلَتْهُ أُمُّهُ كُرْهًا

وَوَضَعَتْهُ كُرْهًا ۖ وَحَمَلُهُ وَفِصَالُهُ ثَلَاثُونَ

شَهْرًا ۖ حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ

أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ

وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي

دُرَيْبِي ۖ إِنِّي ثَبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ (١٥)

أُولَئِكَ الَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَنَتَجَاوَزُ

عَنْ سَيِّئَاتِهِمْ فِي أَصْحَابِ الْجَنَّةِ ۖ وَعَدَ الصِّدْقِ الَّذِي

كَانُوا يُوعَدُونَ (١٦)

وَالَّذِي قَالَ لُؤْلُقُ لَوَالِدَيْهِ أَفِّ لَكُمْمَا اتَّعِدَانِي أَنْ أُخْرَجَ وَقَدْ

خَلَّتِ الْقُرُونُ مِنْ قَبْلِي وَهُمَا يَسْتَعْجِلَانِ اللَّهَ وَيَلُوكَ آيَاتِ

إِنَّ وَعْدَ اللَّهِ حَقٌّ فَيَقُولُ مَا هَذَا إِلَّا أَسَاطِيرُ

exploited humans and a good tiding for those doing good to the people (12). Of course, those who acknowledged God as their Sustainer and remained steadfast thereafter, there is no fear for them and nor shall they grieve(13): such are entitled for the life of peace and protection, living therein forever, as reward for their accomplishments (14).

And We have advised the human being to be kind to his parents, as his mother bore him in pain and in pain did she give him birth; and her bearing him and his utter dependence on her lasted for thirty months; and so when he reached his maturity and reached 40 years of age, he says: “O Sustainer, inspire me so that I may thank you for your blessings which you graced me with and my parents and so that I work for reform and progress meeting your acceptance, and grant righteousness in my offspring as well. I have turned to you and I am of those who have surrendered and submitted to you (15). These are the people among dwellers of Paradise whose acts of goodness we do accept and whose misdeeds we shall overlook, in fulfillment of the true promise which they were given (16). And about the one who expresses disgust upon his parents saying, “Do you both promise me that I will come back while so many generations have passed before me?” And they both pray for God’s help saying, “Woe be upon you,

الْأَوَّلِينَ (١٧)

أُولَئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ مِنْ
قَبْلِهِمْ مِنَ الْجِنِّ وَالْإِنسِ ۖ إِنَّهُمْ كَانُوا

خَاسِرِينَ (١٨)

وَلِكُلِّ دَرَجَاتٍ مِمَّا عَمِلُوا ۖ وَلِيُوَفِّيَهُمْ أَعْمَالَهُمْ وَهُمْ لَا
يُظْلَمُونَ (١٩)

وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَدَهَبْتُمْ طَبِيبَاتِكُمْ
فِي حَيَاتِكُمُ الدُّنْيَا وَاسْتَمْتَعْتُمْ بِهَا فَالْيَوْمَ تُجْزَوْنَ عَذَابَ
الْهُونِ بِمَا كُنْتُمْ تَسْتَكْبِرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ
وَبِمَا كُنْتُمْ تَفْسُقُونَ (٢٠)

وَاذْكُرْ أَخَا عَادٍ إِذْ أَنْذَرَ قَوْمَهُ بِالْأَحْقَافِ وَقَدْ خَلَتْ
النُّذُرُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي
أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ (٢١)

قَالُوا أَجِئْتَنَا لِنَأْفِكَنَّ عَنِ آلِهَتِنَا فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ
مِنَ الصَّادِقِينَ (٢٢)

قَالَ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَأُبَلِّغُكُمْ مَا أُرْسِلْتُ بِهِ وَلَكِنِّي
أَرَاكُمْ قَوْمًا تَجْهَلُونَ (٢٣)

believe that God's promise is true"; he then answers, "What is all that except fables of the past (17). These are the people in the communities that have passed before them, consisting of powerful and common men, upon whom the sentence has fallen due. Indeed they were the losers (18). And there are ranks and degrees based on how they have performed, and He will certainly repay them in full for their accomplishments, and their merit will not be ignored (19). And the time when the deniers of truth will be brought before the fire and told, "You have let go of your goodness in your worldly life, and you enjoyed it fully, therefore, today you will be repaid by a tortuous punishment on account of your unjustified haughtiness on the Earth, and on account of your criminal conduct (20)."

And do remember the brother from the tribe of Aad when warned his people in the long winding sand hills (bil-ahqaaf – بالاحقاف) – and warner had come and gone before and after him – not to obey anyone except God, and that I am afraid that you may face the torment of a great coming time (youmin 'azeem – يوم عظيم) (21). They said: "Have you come to us to turn us away from our gods? If so, then bring upon us what you threaten us with if you are from the truthful ones"(22). He said: "The knowledge thereof is with God and I convey to you what I am sent with, but I have

فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَّتِهِمْ قَالُوا هَذَا عَارِضٌ
مُّمَطِّرُنَا ۖ بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ ۖ رِيحٌ فِيهَا عَذَابٌ
أَلِيمٌ (٢٤)

تُدْمِرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا لَا يُرَىٰ إِلَّا
مَسَاكِينُهُمْ ۖ كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ (٢٥)
وَلَقَدْ مَكَّنَّاهُمْ فِيمَا إِنْ مَكَّنَّاكُمْ فِيهِ وَجَعَلْنَا لَهُمْ سَمْعًا
وَأَبْصَارًا وَأَفْنَدَهُ فَمَا أَغْنَىٰ عَنْهُمْ سَمْعُهُمْ وَلَا أَبْصَارُهُمْ
وَلَا أَفْنَدْتُهُمْ مِّنْ شَيْءٍ إِذْ كَانُوا يَجْحَدُونَ بِآيَاتِ اللَّهِ
وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ (٢٦)

وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُمْ مِّنَ الْقُرَىٰ وَصَرَفْنَا الْآيَاتِ
لَعَلَّهُمْ يَرْجِعُونَ (٢٧)

فَلَوْلَا نَصَرَهُمْ الَّذِينَ اتَّخَذُوا مِن دُونِ اللَّهِ قُرْبَانًا
إِلَٰهَةً ۖ بَلْ ضَلُّوا عَنْهُمْ ۖ وَذَلِكَ إِفْكُهُمْ وَمَا كَانُوا
يَفْتَرُونَ (٢٨)

وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا
حَضَرُوهُ قَالُوا أَنْصِتُوا ۖ فَلَمَّا قُضِيَ وَلَّوْا إِلَىٰ قَوْمِهِمْ
مُنْذِرِينَ (٢٩)

seen you to be a community of ignorant ones (23). So, when they saw the fate like an overpowering dense cloud coming to their valleys, they said this is to shower them with provisions. But it actually was what you were anxious to hasten, a burst of storm wherein was a painful torment (24), destroying everything by order of its Lord. And they were rendered bereft of everything except their dwellings. That's how we pay bck the guilty people (25). And we had established them in a way we have not established you in, and we had provided them with hearing and intellect and minds, still their hearing, their intellect and their minds did not benefit them at all since they were in confrontation with the messages of God, and what they used to mock at eventually befell them (26). And We have destroyed towns in your surrounding regions and We explained (sarrafna – صرفنا) the revelation for them to regain their former status (yarji'oon – يرجعون) (27). Then why did they not help them whom they had chosen to approach as gods beside the God? They rather made them divert from the right path. And that was actually their falsehood, and what they have been inventing (28).

And do remember when We made a group of highly potent men with concealed identity (al-Jinn – الجن) approach you and manage to listen to the Quran; so when they were in

قَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِنْ بَعْدِ مُوسَىٰ
مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَى طَرِيقِ
مُسْتَقِيمٍ (٣٠)

يَا قَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ يَغْفِرَ لَكُمْ مِنْ
ذُنُوبِكُمْ وَيُجِرْكُمْ مِنْ عَذَابٍ أَلِيمٍ (٣١)

وَمَنْ لَا يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ
وَلَيْسَ لَهُ مِنْ دُونِهِ أَوْلِيَاءُ ۚ أُولَٰئِكَ فِي ضَلَالٍ
مُبِينٍ (٣٢)

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَلَمْ
يَعْيَ بِخَلْقِهِنَّ بِقَادِرٍ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ ۚ بَلَىٰ إِنَّهُ
عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (٣٣)

وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَلَيْسَ هَٰذَا
بِالْحَقِّ ۚ قَالُوا بَلَىٰ وَرَبِّنَا ۚ قَالَ فَذُوقُوا الْعَذَابَ بِمَا
كُنْتُمْ تَكْفُرُونَ (٣٤)

فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَرْشِ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِلْ
لَهُمْ ۚ كَانَتْهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبُثُوا إِلَّا سَاعَةً
مِنْ نَّهَارٍ ۚ بَلَاغٌ ۚ فَهَلْ يُهْلَكُ إِلَّا الْقَوْمُ
الْفَاسِقُونَ (٣٥)

attendance, they said: “Listen quietly”. Thereafter when the session concluded, they returned to their people as warner (29). They said: “O our people, It is a fact that we have listened to a scripture that comes after Moses, attesting that which consisted therein, guiding towards the truth and towards a path of steadfastness (30); O our people! Respond to God’s caller and believe in him, He would forgive your faults/misdeeds and guard you against a painful torment (31). And who doesn’t respond to the caller of God, there’s no chance for him to escape on the earth and none is there to protect him other than Him. Such are in a manifest error (32)”. Do they not see that it is God who has created the cosmic bodies and the Planet Earth and was not tired by that act of creation, is able to give life to the dead. Yes, indeed He has set laws and values for everything (33). And the time when the deniers of truth would be exposed to the fire and asked: “Isn’t this true/real?” They would say: “Yes, by our Lord, it is”. He would say: “So, taste the torment in return of what you have been denying”(34). Therefore, be steadfast, as have been the other Messengers, having determination. And do not be hasty with these people. On the day they see what they were promised, it will be as if they had lived in the daylight for only an hour. A clear message: “Would anyone be perished except those with

<u>Transliteration:</u> Haa-Meeeeem (1) Tanzeelul Kitaabi minal laahil-'Azeezil Hakeem (2) Maa khalaqnas samaawaati wal arda wa maa bainahumaaa illaa bilhaqqi wa ajalim musammaa; wallazeena kafaroo 'ammaaaa unziroo mu'ridoon (3) Qul ara'aytum maa tad'oona min doonil laahi aroonee maazaa khalaqoo minal ardi am lahum shirkun fis samaawaati eetoonee bi kitaabim min qabli haazaaa aw asaaratim min 'ilmin in kuntum saadiqeen(4) Wa man adallu mimmany yad'oo min doonil laahi mallaa yastajeebu lahooo ilaa Yawmil Qiyaamati wa hum'an du'aaa'ihim ghaafiloon (5) Wa iza hushiran naasu kaanoo lahum a'daaa'anw wa kaanoo bi'ibaadatihim kaafireen (6) Wa iza tutlaa 'alaihim Aayaatunaa baiyinaatin qaalal lazeena kafaroo lilhaqqi lammaa jaaa'ahum haazaa sihrum Mubeen (7) Am yaqooloonaf taraahu qul inif taraituhoo falaa tamlikoona lee minal laahi shai'an Huwa a'lamu bimaa tufeedoona feehee kafa bihee shaheedam bainee wa bainakum wa Huwal Ghafoorur Raheem (8) Qul maa kuntu bid'am minal Rusuli wa maaa adreee ma yuf'alu bee wa laa bikum in attabi'u illaa maa yoohaaa ilaiya ya maaa ana illaa nazeerum Mubeen (9) Qul ara'aytum in kaana min 'indil laahi wa kafartum bihee wa shahida shaahidum mim Banee Israaa'eela 'alaa mislihee fa aamana wastak bartum innal laaha laa yahdil qawmaz zaalimeen (section 1)(10)Wa qaalal lazeena kafaroo lillazeena	evil designs against common folks (al-faasiqoon – الفاسقون)?”
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aamanoo law kaana khairam maa sabaqoonaaa ilyh; wa iz lam yahtadoo bihee fasa yaqooloona haazaaa ifkun qadeem (11) Wa min qablihee kitaabu Moosaaa imaamanw-wa rahmah; wa haazaa Kitaabum musad diqul lisaanan 'Arabiyyal liyunziral lazeena zalamoo wa bushraa lilmuhsineen (12) Innal lazeena qaloo Rabbunal laahu summas taqaamoo falaa khawfun 'alaihim wa laahum yahzagoon (13) Ulaaa'ika Ashabul Jannati khaalideena feehee jazaaa'am bimaa kaano ya'maloon (14) Wa wassainal insaana biwaalidaihi ihsaana; hamalat hu ummuhoo kurhanw-wa wada'at hu kurhanw wa hamluhoo wa fisaaluhoo salaasoon shahraa; hataaaa iza balagha ashuddahoo wa balagha arba'eena sanatan qaala Rabbi awzi' neee an ashkura ni'matakal lateee an'amta 'alaiya wa 'alaa waalidaiya wa an a'mala saalihaan tardaahu wa aslih lee fee zurriyyatee; innee tubtu ilaika wa innee minal muslimheen (15) Ulaaa'ikal lazeena nata qabbalu 'anhum ahsana maa 'amiloo wa natajaawazu 'an saiyiaatihim fee Ashaabul jannati Wa'das sidqil lazeen kaanoo yoo'adoon (16) Wallazee qaala liwaali daihi uffil lakumaaa ata'idanineee an ukhraj wa qad khalatil quroonu min qablee wa humaa yastagheesaanil laaha wailaka aamin inna wa'dal laahi haqq, fa yaqoolu maa haazaaa illaaa asaateerul awwaleen (17) Ulaaa'ikal lazeena haqqa 'alaihimul qawlu fee umamin qad khalat min qablihim minal jinni wal insi innahum kaanoo khaasireen(18) Wa likullin darajaatum mimmaa 'amiloo wa	
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liyuwaf fiyahum a'maalahum wa hum
 laa yuzlamoon (19) Wa Yawma yu'radul
 lazeena kafaroo 'alan Naai azhabtum
 taiyibaatikum fee hayaatikumud dunyaa
 wastam ta'tum bihaa fal Yawma
 tujzawna 'azaabal hooni bimaa kuntum
 tastakbiroona fil ardi bighairil haqqi wa
 bimaa kuntum tafsuoqoon **(section 2)(20)**
 Wazkur akhaa 'Aad, iz anzara
 qawmahoo bil Ahqaafi wa qad khalatin
 nuzuru mim baini yadaihi wa min
 khalfiheee allaa ta'budooo illal laaha
 inneee akhaafu 'alaikum 'azaaba
 Yawmin 'azeem (21) Qaaloo aji'tanaa
 litaa fikanaa 'an aalihatinaa faatinaa
 bimaa ta'idunaaa in kunta minas
 saadiqeen (22) Qaala innamal 'ilmu
 indal laahi wa uballighukum maaa uriltu
 bihee wa laakinneee araakum qawman
 tajhaloon (23) Falammaa ra awhu
 'aaridam mustaqbila awdiyatihim qaaloo
 haazaa 'aaridum mumtirunaa; bal huwa
 masta'jaltum bihee reehun feehaa
 'azaabun aleem (24) Tudammiru kulla
 shai'im bi-amri Rabbihaa fa asbahoo laa
 yuraaa illaa masaakinuhum; kazaalika
 najzil qawmal mujrimeen (25) Wa laqad
 makkannaahum feemaaa im
 makkannaakum feehi waj'alnaa lahum
 sam'anw wa absaaranw wa af'idatan
 famaah aghnaa 'anhum samu'uhum wa
 laaa absaaruhum wa laaa af'idatuhum
 min shai'in iz kaanoo yajhadoona bi
 Aayaatil laahi wa haaqa bihim maa
 kaanoo bihee yastahzi'oon **(section 3)**
(26) Wa laqad ahlaknaa ma hawlakum
 minal quraa wa sarrafnal Aayaati
 la'allahum yarji'oon (27) Falaw laa
 nasarahumul lazeenat takhazoo min
 doonil laahi qurbaanan aalihata bal

dalloo 'anhum' wa zaalika ifkuhum wa maa kaanoo yaftaroon (28) a iz sarafinaaa ilaika nafaram minal jinni yastami'oonal Quraana falammaa hadaroohu qaalooo ansitoo falammaa qudiya wallaw ilaa qawmihim munzireen (29) Qaaloo yaa qawmanaaa innaa sami'naa Kitaaban unzila mim ba'di Moosa musaddiqal limaa baina yadihi yahdeee ilal haqqi wa ilaa Tareeqim Mustaqeem(30) Yaa qawmanaaa ajeeboo daa'iyal laahi wa aaminoo bihee yaghfir lakum min zunoobikum wa yujirkum min 'azaabin aleem (31) Wa mal laa yujib daa'iyal laahi falaisa bimu'jizin fil ardi wa laisa lahoo min dooniheee awliyaaa'; ulaaa ika fee dalaalim Mubeen (32) Awalam yaraw annal laahal lazee khalaqas samaawaati wal larda wa lam ya'ya bikhla qihinna biqaadirin 'alaaa aiyuhyiyal mawtaa; balaaa innahoo 'alaa kulli shai'in Qadeer (33) Wa Yawma yu'radul lazeena kafaroo 'alan naari alaisa haaza bil haqq; qaaloo balaa wa Rabbinaa; qaala fazooqul 'azaaba bimaa kuntum takfuroon (34) Fasbir kamaa sabara ulul 'azmi minar Rusuli wa laa tasta'jil lahum; ka annahum Yawma yarawna maa yoo'adoona lam yalbasooo illaa saa'atam min nahaar; balaagh; fahal yuhlaku illal qawmul faasiqoon (section 4)(35).

Chapter Mohammad (47)

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ أَضَلَّ أَعْمَالَهُمْ (١)

Translation Chapter Mohammad (47)

Those who have deliberately denied the truth and hindered the way of God, the God has let all of their

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآمَنُوا بِمَا نُزِّلَ
عَلَى مُحَمَّدٍ وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ ۖ كَفَرَ عَنْهُمْ
سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ (٢)

ذَلِكَ بِأَنَّ الَّذِينَ كَفَرُوا اتَّبَعُوا الْبَاطِلَ وَأَنَّ الَّذِينَ آمَنُوا
اتَّبَعُوا الْحَقَّ مِنْ رَبِّهِمْ ۖ كَذَلِكَ يَضْرِبُ اللَّهُ لِلنَّاسِ
أَمْثَالَهُمْ (٣)

فَإِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا فَضَرْبِ الرِّقَابِ حَتَّىٰ إِذَا
أَخْتَضْتُمُوهُمْ فَشُدُّوا الْوُثَاقَ فَمَا مَنَّا بَعْدُ وَإِمَّا فِدَاءً حَتَّىٰ
تَضَعَ الْحَرْبُ أَوْزَارَهَا ۖ ذَلِكَ وَلَوْ يَشَاءُ اللَّهُ لَانتَصَرَ
مِنْهُمْ وَلَٰكِنْ لِّيَبْلُوَ بَعْضَكُمْ بِبَعْضٍ ۖ وَالَّذِينَ قُتِلُوا فِي
سَبِيلِ اللَّهِ فَلَنْ يُضِلَّ أَعْمَالَهُمْ (٤)

سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ (٥)

وَيُدْخِلُهُمُ الْجَنَّةَ عَرَّفَهَا لَهُمْ (٦)

accomplishments (a'maala-hum – اعمالهم) go waste (1). And those who had faith and then worked hard for reform and welfare ('amilu as-saalihaat – عملوا الصالحات), and believed in what was revealed to Mohammad, which was the veritable truth from their Sustainer, their misdeeds have been ignored and the effects thereof removed from them (2). That is because those who had hidden the truth had followed the way of evil and that those who had attained to faith had followed the truth coming from their Sustainer. This is how the God presents examples for the benefit of the common people (3). So, whenever you happen to confront those who have denied the truth, set forth watch and safeguards (dharb ar-riqaab – ضرب الرقاب) so long as you thoroughly subdue them (athkhantumu-hum – اتخننتموهم); then tighten the bonds (shuddu al-wathaaq – شدوا الوثاق) around them, but thereafter, exercise either an act of grace (mannan ba'adu – منّا بعدُ) or get a ransom so that the war lifts its burdens (auzaara-ha – اوزارها) or comes to its end. So it is; and had the God so desired, He would certainly have taken revenge on them but He rather passes you all through trials by means of one another. And those who are slain in the way of God, He does not let their accomplishments go waste (4). He would certainly put them on the righteous path and reform whatever their shortcomings may be (5) and would admit them into the life

of peace and protection (al-Jannata – الجنة) which He has made known to them (6).

O people of faith, if you help God in His plans, He will also help you and stabilize your steps (7). And those who deny the truth, destruction awaits them and their accomplishments go waste (8): it is so because they have despised what the God has revealed, therefore, He has caused their deeds to go waste (9). Then, do they not travel in the land so that they could observe the remains of those before them? God has crushed them and left their examples for the deniers of truth (10). It is so because the God is Guardian of the faithful, whereas the deniers of truth have no protector for them (11). God is going to admit the faithful who have performed welfare and reformative deeds into lives of peace and protection under which flows abundance of everything. And the deniers of truth are just taking benefit presently and eating just like the cattle eat, while the fire of remorse is going to be their permanent abode (12). And how many were the communities much more powerful than your community which has driven you out, have we destroyed, with none to support them (13). Therefore, can the one who stands on clear evidence from His Sustainer, be like the one whose evil deeds seem beautiful to him, and such ones would follow but their own

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ

أَقْدَامَكُمْ (٧)

وَالَّذِينَ كَفَرُوا فَتَعْسًا لَهُمْ وَأَضَلَّ أَعْمَالَهُمْ (٨)

ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أُنْزِلَ اللَّهُ فَاحْبَطَ أَعْمَالَهُمْ (٩)

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ

الَّذِينَ مِنْ قَبْلِهِمْ ۖ دَمَّرَ اللَّهُ عَلَيْهِمْ ۖ وَلِلْكَافِرِينَ

أَمْثَالُهَا (١٠)

ذَلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا وَأَنَّ الْكَافِرِينَ لَا

مَوْلَى لَهُمْ (١١)

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ

تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۖ وَالَّذِينَ كَفَرُوا يَمْتَحِنُونَ

وَيَأْكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ وَالنَّارُ مَثْوًى لَهُمْ (١٢)

وَكَايْنٍ مِّنْ قَرْيَةٍ هِيَ أَشَدُّ قُوَّةً مِّنْ قَرْيَتِكَ الَّتِي

أَخْرَجَتْكَ أَهْلُكُنَاهُمْ فَلَا نَاصِرَ لَهُمْ (١٣)

أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّنْ رَبِّهِ كَمَنْ زُيِّنَ لَهُ سُوءُ

عَمَلِهِ وَاتَّبَعُوا أَهْوَاءَهُمْ (١٤)

lusts?(14).

The life of peace and protection which has been promised to the God conscious ones is exemplified in terms of having abundant flow (anhaar – انهار) of pure water, abundance (anhaarun – انهار) of milk the taste whereof never alters, abundance of wine having delightful taste for those who drink it, and abundance of purified honey. And for them therein are all kinds of fruit and means of protection from their Sustainer; can this be likened or compared with one who languishes eternally in the fire of remorse and given to drink water of burning despair (maa'un hamiman – ماء حميم), subsequently tearing his bowels apart?(15) And among them are those who manage to listen to you until they make their exit from your audience, and then ask those bestowed with knowledge as to “what was he saying just now?” They are those whose minds have been sealed by God as they had been following their own lusts (16). And those who manage to be guided, He enhances their guidance and bestows them with God-consciousness (17). Therefore, what are they looking up to except the hour of judgement to come upon them suddenly; however, its indicators have already come, hence, what are they going to avail when their accounts are opened to them? (18) So, let it be known that there's no authority except the God, so seek forgiveness for your transgressions

مَثَلُ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ ۖ فِيهَا أَنْهَارٌ مِّن مَّاءٍ
غَيْرِ آسِنٍ وَأَنْهَارٌ مِّن لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُ وَأَنْهَارٌ مِّن
خَمْرٍ لَّذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِّن عَسَلٍ مُّصَفًّى ۖ وَلَهُمْ
فِيهَا مِن كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِّن رَّبِّهِمْ ۖ كَمَنْ هُوَ
خَالِدٌ فِي النَّارِ وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ
أَمْعَاءَهُمْ (١٥)

وَمِنْهُمْ مَّن يَسْتَمِعُ إِلَيْكَ حَتَّىٰ إِذَا خَرَجُوا مِنْ عِنْدِكَ
قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ مَاذَا قَالَ آنِفًا ۖ أُولَٰئِكَ الَّذِينَ
طَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَاتَّبَعُوا
أَهْوَاءَهُمْ (١٦)

وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ (١٧)
فَهِلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَن تَأْتِيَهُمْ بَغْتَةً ۖ فَهَلْ جَاءَ
أَشْرَاطُهَا ۚ فَأَنَّىٰ لَهُمْ إِذَا جَاءَهُمْ ذِكْرَاهُمْ (١٨)

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ
وَالْمُؤْمِنَاتِ ۚ وَاللَّهُ يَعْلَمُ مُتَقَلِّبُكُمْ وَمَثَوَاكُمْ (١٩)

and for those of the other faithful ones (lil-momineen – للمومنين) and the faithful groups/communities (lil-mominaat – للمومنات); for God knows all about the time and place of your movements (mutaqallaba-kum – متقلبكم) and your resting places/targets (mathwaa-kum – مثواكم) (19).

Those who believe say, "Why has a surah not been sent down?" But when a precise surah is revealed and fighting is ordained therein, you see those with sick minds looking at you with a look of one overcome by death. But more preferable on their part would be (20) to show obedience and utter befitting words. And when the matter was resolved, if they had shown to be true to God's verdict, it would have been better for them (21). So, had you not wished, if you had the authority, that you may cause corruption and chaos in the land and may cut off your relations of kinship (22)? Then you are those whom the God has condemned and then made deaf and turned their visions blind (23). Do they, therefore, not deliberate over this Quran? Or are their own locks are applied to their minds? (24) Indeed those who have turned their backs after the guidance has been elaborated for them, their rebellious instincts (ash-Shayitan – الشيطان) have enticed them and filled them with satisfaction.(25) That is so because they used to say to those who abhor all that God has revealed, "We shall obey you in some of the issues".

وَيَقُولُ الَّذِينَ آمَنُوا لَوْلَا نُزِّلَتْ سُورَةٌ ۚ فَإِذَا أُنْزِلَتْ

سُورَةٌ مُحْكَمَةٌ وَذُكِرَ فِيهَا الْقِتَالُ ۚ رَأَيْتَ الَّذِينَ فِي

قُلُوبِهِمْ مَرَضٌ يَنْظُرُونَ إِلَيْكَ نَظَرَ الْمَغْشِيِّ عَلَيْهِ مِنَ

الْمَوْتِ ۚ فَأُولَٰئِكَ لَهُمْ (٢٠)

طَاعَةٌ وَقَوْلٌ مَّعْرُوفٌ ۚ فَإِذَا عَزَمَ الْأَمْرُ فَلَوْ صَدَقُوا

اللَّهُ لَكَانَ خَيْرًا لَهُمْ (٢١)

فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ

وَتَقْطَعُوا أَرْحَامَكُمْ (٢٢)

أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّى

أَبْصَارَهُمْ (٢٣)

أَفَلَا يَتَذَكَّرُونَ الْفُرَانَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَا (٢٤)

إِنَّ الَّذِينَ ارْتَدُّوا عَلَىٰ أَدْبَارِهِمْ مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ

الْهُدَىٰ ۚ الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمْلَىٰ لَهُمْ (٢٥)

ذَٰلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا نَزَّلَ اللَّهُ سَنُطِيعُكُمْ

فِي بَعْضِ الْأَمْرِ ۚ وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ (٢٦)

فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ

وَأَذْبَارَهُمْ (٢٧)

ذَلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا أَسْخَطَ اللَّهَ وَكَرِهُوا رِضْوَانَهُ

فَأَحْبَطَ أَعْمَالَهُمْ (٢٨)

أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ أَنْ لَنْ يُخْرِجَ اللَّهُ

أَصْغَانَهُمْ (٢٩)

وَلَوْ نَشَاءُ لَأَرَيْنَاكَهُمْ فَلَعَرَفْتَهُمْ بِسِيمَاهُمْ ۚ وَلَتَعْرِفَنَّهُمْ

فِي لَحْنِ الْقَوْلِ ۚ وَاللَّهُ يَعْلَمُ أَعْمَالَكُمْ (٣٠)

وَلَنَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْمُجَاهِدِينَ مِنْكُمْ وَالصَّابِرِينَ

وَنَبْلُوَ أَخْبَارَكُمْ (٣١)

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ وَشَاقُّوا

الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ لَنْ يَضُرُّوا اللَّهَ

شَيْئًا وَسَيُحْبِطُ أَعْمَالَهُمْ (٣٢)

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ

وَلَا تُبْطِلُوا أَعْمَالَكُمْ (٣٣)

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ ثُمَّ مَاتُوا

وَهُمْ كُفَّارٌ فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ (٣٤)

فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلَامِ وَأَنْتُمْ الْأَعْلَوْنَ وَاللَّهُ

مَعَكُمْ وَلَنْ يَتِرَكُمْ أَعْمَالَكُمْ (٣٥)

But the God knows their secret conspiracies.(26) Therefore, how would it be when the forces of nature give them death striking their faces and their backs? (27) It is so because they had pursued what angered God and were not keen to seek His approval, so, He caused their accomplishments go waste (28). Did those with sick minds think that God would not expose their malice?(29) Had We so willed, We would expose them to you so you could know them by their outer features; and you can certainly know them by the tone of their speech. However, God knows your accomplishments (30).

And We would certainly pass you through trials so that We may know those of you striving hard and having steadfastness, and we can then test your knowledge and awareness (31). Indeed those who denied the truth and created obstacles in Allah's way and made the Messenger to face hardship after the Guidance had been explained to them, will not be able to harm God in any form and He is going to reject their accomplishments (32). O people of faith obey God and obey the Messenger and do not spoil your accomplishments (33). Of course, those who have denied the truth and have created barriers in the way of God, and then have died when they were still disbelievers, God is never going to pardon them (34). Therefore, do not feel weak and keep calling towards submission to God

إِنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌّ وَلَهُوَ ۖ وَإِنْ تُؤْمِنُوا وَتَتَّقُوا

يُؤْتِكُمْ أَجْرَكُمْ وَلَا يَسْأَلْكُمْ أَمْوَالَكُمْ (٣٦)

إِنْ يَسْأَلْكُمُوهَا فَيُخْفِكُمْ تَبَخَّلُوا وَيُخْرِجْ

أَضْغَانَكُمْ (٣٧)

هَآ أَنْتُمْ هَؤُلَاءِ تُدْعَوْنَ لِتُنفِقُوا فِي سَبِيلِ اللَّهِ فَمِنْكُمْ

مَنْ يَبْخَلْ ۖ وَمَنْ يَبْخَلْ فَإِنَّمَا يَبْخَلْ عَن

نَفْسِهِ ۖ وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ ۖ وَإِنْ تَتَوَلَّوْا

يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَالَكُمْ (٣٨)

Transliteration:

Allazeena kafaroo wa saddoo'an sabeelil laahi adalla a'maalahum(1) Wallazeena aamanoo wa 'amilus saalihaati wa aamanoo bima nuzzila 'alaa Muhammadin-wa huwal haqqu mir Rabbihim kaffara 'anhum saiyyaatihim wa aslaha baalahum (2)

Zaalika bi annal lazeena kafarut taba'ul baatila wa annal lazeena aamanut taba'ul haqqa mir Rabbihim; kazaalika yadribul laahu linnaasi amsaalahum (3) Fa-izaa

because you are the one superior than others, as God is with you and is never going to waste your performance (35).

As a matter of fact, the life of this world is that of playing an act (la'ab – لعب) and an unmindful diversion (lahw – لهو). And if you have faith and become God-conscious, He would grant you your rewards and He is not going to demand your possessions (36). Were He to demand those from you, then pressurize you, you would behave miserly (tabkhilu – تبخلوا) and He would have to expose your unwillingness (37). Behold, it is you who are invited to spend voluntarily in the way of God; but then there are some of you who exercise misery; and those who become miserly, they actually become miserly for themselves; whereas God is free from want and you are the ones who stand in need. And if you turn away, He would substitute you with other people who would not be the likes of you!(38)

Authorized meanings of some important words:

Ra-Qaf-Ba: ر ق ب = to guard, observe, watch, respect, regard, wait for, tie by the neck, warn, fear, control. raqib - guard, observer, watcher. yataraqqab - observing, awaiting, looking about, watching. riqab - neck, slave, captive of war, captive who has contracted with his master or custodian for his freedom thus the expression firriqab would mean in the ransoming of slaves or captives, its sing. is

laqeetumul lazeena kafaroo fadarbar riqaab, hataaa iza askhan tumoohum fashuddul wasaaq, fa immaa mannnam ba'du wa immaa fidaaa'an hattaa tada'al harbu awzaarahaa; zaalika wa law yashaaa'ul laahu lantasa minhum wa laakil laiyabluwa ba'dakum biba'd; wallazeena qutiloo fee sabeelil laahi falany yudilla a'maalahum (4) Sayahdeehim wa yusihu baalahum (5) Wa yudkhiluhumul jannata 'arrafahaa lahum (6) Yaaa ayyuhal lazeena aamanooo in tansurul laaha yansurkum wa yusabbit aqdaamakum (7) Wallazeena kafaroo fata' sal lahum wa adalla a'maalahum (8) Zaalika bi annahum karihoo maaa anzalal laahu faahbata a'maalahum (9) Afalam yaseeroo fil ardi fayanzuroo kaifa kaana 'aaqibatul lazeena min qablihim; dammaral laahu 'alaihim wa lilkaafireena amsaaluhaa (10) Zaalika bi annal laaha mawlal lazeena aamanoo wa annal kaafireena laa mawlaa lahum (section 1)(11) Innal-laaha yudkhilul lazeena aamanoo wa 'amilus saalihaati Jannaatin tajree min tahtihal anhaaru wallazeena kafaroo yatamatta'oona wa yaakuloona kamaa taakuluian'aamu wan Naaru maswallahum (12) Wa ka ayyim min qaryatin hiya ashaddu quwwatam min qaryatikal latee akhrajatka ahlaknaahum falaa naasira lahum (13) Afaman kaana 'alaa baiyinatim mir Rabbihee kaman zuyyina lahoosoo'u 'amalihee wattaba'ooo ahwaaa'ahum (14) Masalul jannatil latee wu'idal muttaqoona feehaa anhaarum mim maaa'in ghayri aasininw wa anhaarum mil labanil lam yataghaiyar ta'muhoo wa	raqabah. murtaqib - one who guards etc. Tha-Kh-Nun : ث خ ن = to be thick, become coarse, stiff, subdue thoroughly, have a regular fighting, cause much slaughter, have a triumphant war, to render/inflict, to be made heavy with something or prone. athkhana - to do something great, make much slaughter, overcome, battle strenuously. Shiin-Dal-Dal : ش د د = to bind tightly, strap, strengthen firmly, run, establish, make firm, hard, strong, be advanced (day), be intense. ushdud - harden, strengthen. shadiid (pl. shidaad & ashidda'u - great, firm, strict, vehement, strong, violent, severe, mighty, terrible, stern, grievous, miserly, niggardly. (adj. of the forms fa'iil and fiaal are used indifferently for both m. and f.): ashuddun: age of full strength, maturity. ishtadda (vb. 8) - to act with violence, become hard. Waw-Tha-Qaf : و ث ق = to place trust in any one, rely upon, bind. Uthiqu (impf. 3rd. p. m. sing. vb. IV): Shall bind, binds. Wathaaq: bond, fetter. Mauthiqan: (v. acc.): compact bond, solemn pledge, undertaking of solemn oath. Mithaaq (n. ints.): bond, treaty, covenant. Wuthqaa (ints. f.): firm, strong. Waathaqa (prf. 3rd. p. m. sing. vb. III): he entered into a compact/treaty. He has bound.
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anhaarum min khamril lazzatil lishshaaribeenā wa anhaarum min 'asalim musaffanw wa lahum feeḥa min kullis samaraati wa maghfiratum mir Rabbihim kaman huwa khaalidun fin naari wa suqoo maaa'an hameeman faqatta'a am'aaa'ahum (15) Wa minhum mai yastami' ilaika hattaāa izaā kharajoo min 'indika qaaloo lillazeena ootul 'ilma maazaa qaala aanifaa; ulaaa'ikal lazeena taba'al laahu 'alaa quloobihim wattaba'ooo ahwaaa'ahum (16) Wallazeenah tadaw zaadahum hudanw wa aataahum taqwaahum (17) Fahal yanzuroona illas Saa'ata an taatiyahum baghtatan faqad jaaa'a ashraatuhaa; fa- annnaa lahum izaā jaaa'at hum zikraahum (18) Fa'lam annahoo laaa ilaaha illal laahu wastaghfir lizambika wa lilmu'mineena walmu'minaat; wallaahu ya'lamu mutaqallabakum wa maswaakum (section 2)(19) Wa yaqoolul lazeena aamanoo law laa nuzzilat Sooratun fa izaāa unzilat Sooratum Muhkamatunw wa zukira feehal qitaalu ra aytal lazeena fee quloobihim maraduny yanzuroona ilaika nazaral maghshiiyi 'alaihi minal mawti fa'awlāa lahum (20) Taa'atunw wa qawlum ma'roof; fa izaā 'azamal amru falaw sadaqul laaha lakaana khairal lahum (21) Fahal 'asaitum in tawallaitum an tufsidoo fil ardi wa tuqatti'ooo arhaamakum (22) Ulaaa'ikal lazeena la'anahumul laahu fa asammahum wa a'maaa absaarahum (23) Afalaa yatadabbaroonal Qur-aana am 'alaa quloobin aqfaaluhāa (24) Innal lazeenar taddoo 'alaaa adbaarihim mim ba'di maa tabaiyana lahumul hudash	
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Shaitaanu sawwala lahum wa amlaa lahum (25) Zaalika bi annahum qaaloo lillazeena karihoo maa nazzalal laahu sanutee'ukum fee ba'dil amri wallaahu ya'lamu israarahum (26) Fakaifa izaawaffat humul malaaa'ikatu yadriboona wujoohahum wa adbaa rahum (27) Zaalika bi annahumut taba'oo maaa askhatal laaha wa karihoo ridwaanahoo fa ahbata a'malahum (section 3)(28) Am hasibal lazeena fee quloobihim maradun al lan yukhrijal laahu adghaanahum (29) Wa law nashaaa'u la-arainaakahum fala 'araftahum bi seemaahum; wa lata'rifan nahum fee lahnul qawl; wallaahu ya'lamu a'malakum (30) Wa lanabluwannakum hattaa na'lamal mujaahideena minkum wassaabireena wa nabluwa akhbaarakum (31) Innal lazeena kafaroo wa saddoo 'an sabeelil laahi wa shaaaqqur Rasoola mim ba'di maa tabaiyana lahumul hudaa lany yadurrul laaha shai'anw wa sa yuhbitu a'malahum (32) Yaaa ayyuhal lazeena aamanoo atee'ul laaha wa atee'ur Rasoola wa laa tubtilooo a'malakum (33) Innal lazeena kafaroo wa saddoo 'an sabeelil laahi summa maatoo wa hum kuffaarun falany yaghfirallaahu lahum (34) Falaa tahinoo wa tad'ooo ilas salmi wa antumul a'lawna wallaahu ma'akum wa lany yatirakum a'malakum (35) Innamal hayaatud dunyaa la'ibunw wa lahw; wa in tu'minoo wa tattaqoo yu'tikum ujoorakum wa laa yas'alkum amwaalakum (36) Iny yas'alkumoohaa fa yuhfikum tabkhaloo wa yukhrij adghaanakum (37) Haaa antum	
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haaa'ulaaa'i tud'awna litunfiqoo fee sabeelillaahi faminkum many yabkhalu wa many yabkhal fa innamaa yabkhalu 'an nafsih; wallaahu Ghaniyyu wa antumul fuqaraaa'; wa in tatwal law yastabdil qawman ghairakum summa laa yakoonooo amsaalakum (section 4)(38).

Chapter Al-Fath (48)

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا (١)

لِيُغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ

عَلَيْكَ وَيَهْدِيكَ صِرَاطًا مُسْتَقِيمًا (٢)

وَيَنْصُرَكَ اللَّهُ نَصْرًا عَظِيمًا (٣)

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا

إِيمَانًا مَعَ إِيمَانِهِمْ ۖ وَاللَّهُ جُنُودُ السَّمَاوَاتِ

وَالْأَرْضِ ۖ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا (٤)

لِيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا

الْأَنْهَارُ خَالِدِينَ فِيهَا وَيُغْفَرُ عَنْهُمْ سَيِّئَاتِهِمْ ۖ وَكَانَ ذَلِكَ

عِنْدَ اللَّهِ فَوْزًا عَظِيمًا (٥)

Translation Chapter Al-Fath (48)

It is a fact that We have opened for you the way to a manifest victory (1) so that the God may provide protection for you in the face of that which has already come up (ma taqaddama – ما تَقَدَّمَ) in the course of your close pursuit (min dhambik – مِنْ ذَنْبِكَ) and for that which has yet to follow (ma ta'akhkhara – ما تَأَخَّرَ), and that he may accomplish fully His blessings upon you and guide you to the straight path of righteousness (siraatan mustaqeema – صِرَاطٌ مُسْتَقِيمًا) (2); and may also help you with a dominant/mighty helping hand (3). It is He Who has bestowed peace upon the minds of the believers in order that they might grow yet more in faith with respect to their belief. And all forces of the Cosmos and the Planet Earth are at God's disposal, and God keeps abreast of everything with His wisdom (4) so that He may admit the believers and their communities in a life of peace and protection under which abundance of everything flows; they will live in it forever and He would cover up their errors/shortcomings (sayyi'aatihum – سَيِّئَاتِهِمْ) from their accounts ('anhum –

وَيُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ
الظَّالِمِينَ بِاللَّهِ ظَنَّ السَّوْءِ ۚ عَلَيْهِمْ دَائِرَةُ
السَّوْءِ ۚ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ
جَهَنَّمَ ۚ وَسَاءَتْ مَصِيرًا (٦)

وَلِلَّهِ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ ۖ وَكَانَ اللَّهُ عَزِيزًا
حَكِيمًا (٧)

إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا (٨)

لَتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ
بُكْرَةً وَأَصِيلًا (٩)

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ
أَيْدِيهِمْ ۚ فَمَنْ تَكَثَّرَ فَإِنَّمَا يَتَكَثَّرُ عَلَى نَفْسِهِ ۚ وَمَنْ
أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَمَن يُؤْتَ بِهِ أَجْرًا
عَظِيمًا (١٠)

سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ شَغَلَتْنَا أَمْوَالُنَا
وَأَهْلُونَا فَاسْتَغْفِرْ لَنَا ۚ يَقُولُونَ بِالسَّيِّئَةِ مَا لَيْسَ فِي
قُلُوبِهِمْ ۚ قُلْ فَمَنْ يَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ بِكُمْ
ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا ۚ بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ
خَبِيرًا (١١)

عنهم). And that is, in the eyes of God, a great achievement (5). Likewise He will punish the hypocrites and their communities, and the polytheists and their groups who were apt to speculate about God in an evil way. Around them stretches a circle of evil and God's wrath overwhelms them, and He has cast them away and has prepared Hell for them which is a condemned destination (6). All forces of the Cosmos and the Planet Earth are at God's disposal, hence the God is mighty and wise (7). We have appointed you as a witness, a bearer of glad tidings and as a fore-warner (8) so that you all become faithful to God and His Messenger, and you may honor him, and hold him in high esteem, and work hard for him (tusabbihu-hu - وَتُسَبِّحُوهُ) collectively and on firm foundations (bukratan wa aseelan - بُكْرَةً وَ أَصِيلًا) (9). Indeed, those who pledge allegiance to you they actually pledge alliance to God; God's hand is over their hands; therefore, those who break the oath, it is actually breaking of oath to themselves; and those who fulfill their obligations to God, God would bestow upon them a great reward (10). The Arabs staying behind would say to you that they have been kept busy by their responsibilities pertaining to their cattle and their families, so you must ask for forgiveness for them from God. They utter by their tongues what is actually not in their hearts. Ask them as to who is there who commands for them such powers from God that he can harm you or can confer benefits on you? No, it is

بَلْ ظَنَنْتُمْ أَنْ لَنْ يَنْقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَىٰ أَهْلِيهِمْ
أَبَدًا وَزَيَّنَ ذَلِكَ فِي قُلُوبِكُمْ وَظَنَّتُمْ ظَنَّ السَّوِّءِ وَكُنْتُمْ
قَوْمًا بُورًا (١٢)

وَمَنْ لَّمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ فَإِنَّا أَعْتَدْنَا لِلْكَافِرِينَ
سَعِيرًا (١٣)

وَاللَّهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ يَعْفِرُ لِمَنْ يَشَاءُ
وَيُعَذِّبُ مَنْ يَشَاءُ ۗ وَكَانَ اللَّهُ غَفُورًا
رَّحِيمًا (١٤)

سَيَقُولُ الْمُخَلَّفُونَ إِذَا انطَلَقْتُمْ إِلَىٰ مَغَانِمَ لِتَأْخُذُوهَا
دَرُونَا نَتَّبِعْكُمْ ۖ يُرِيدُونَ أَنْ يُبَدِّلُوا كَلَامَ اللَّهِ ۗ قُلْ لَنْ
تَتَّبِعُونَا كَذَلِكُمْ قَالَ اللَّهُ مِنْ قَبْلُ ۖ فَسَيَقُولُونَ بَلْ
تَحْسُدُونَنَا ۗ بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا (١٥)

قُلْ لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ سُدُّوعُونَ إِلَىٰ قَوْمِ آبَائِهِمْ
أُولَئِكَ قَوْمٌ فُجَرَاءُ ۚ قُلْ مَنْ يُقَاتِلْهُمْ أَتُؤْتِيهِمُ اللَّهُ
أَجْرًا حَسَنًا ۖ وَإِنْ تَوَلَّوْا كَمَا تَوَلَّيْتُمْ مِّن قَبْلُ يُعَذِّبْكُمْ
عَذَابًا أَلِيمًا (١٦)

only the God who knows all about your conduct (11). It is you who rather imagined that the Messenger and the believers are never going to return to their families, and it pleased your hearts to think so, and you thought of an evil supposition because you have been a corrupt and stagnant people (booran – بورا) (12). And bear in mind that those who would not believe in God and His Messenger, We have prepared a blazing fire for such disbelievers (13). And do remember that the dominion of the Cosmic bodies and the Planet Earth is reserved for God; He may forgive those who deserve that through their deeds and may impose suffering on those who deserve that through their deeds; and the God is forgiving and merciful (14). But if you happen to set out towards some easier acquisitions of the spoils of war (maghaanim – مغانيم), those staying behind would certainly ask you to let them accompany you. Thus they would intend to change the God's verdict about them. Tell them, you may not accompany us according to what the God has already decreed about you. Thereupon, they would say that you begrudge them. But the fact is that they have too little understanding of the truth (15). Tell these Arabs who stayed behind: you would be invited to accompany us to a people who are extremely powerful. You will have to fight against them until you subdue them. Then if you obey the command, God will grace you with a beautiful reward; but if you would turn back, as you have done in the past, He is going

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ ۚ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۚ وَمَنْ يَتَوَلَّ يُعَذِّبْهُ عَذَابًا أَلِيمًا (١٧)

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا (١٨)

وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا ۚ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا (١٩)

وَعَدَكُمْ اللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا فَعَجَلَ لَكُمْ هَذِهِ وَكَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ وَلِتَكُونَ آيَةً لِّلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَاطًا مُسْتَقِيمًا (٢٠)

وَأُخْرَى لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا ۚ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا (٢١)

وَلَوْ قَاتَلَكُمُ الَّذِينَ كَفَرُوا لَوَلَّوْا الْأَدْبَارَ ثُمَّ لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا (٢٢)

سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ ۚ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا (٢٣)

to inflict painful suffering upon you (16). There's no compulsion in it for the blind, nor for the lame, nor for the sick. And those who would obey God and His Apostle, He will admit those into a life of peace and protection under which rivers of abundance flow. And those who would turn away, He will inflict upon them painful suffering (17). The God has been pleased with the believers when they pledge allegiance to you under a particular state of differences and disagreement (taht ash-shajarat – تحت الشجرة), having known what was in their hearts; hence He bestowed inner peace upon them and rewarded them with a forthcoming victory (18) and plenty of easy acquisitions (maghaanima – مغانيم) which they would gain and thus God's dominance and wisdom was established (19). And the God has promised you plenty of war gains which you are going to acquire, and He was prompt in disclosing this to you, and He has withheld the people's hands from reaching you so that it may become a sign for the believers, and He guides you towards a straight path (20). And there are other things over which you have no access yet, of which the God has attained comprehensive knowledge because God has power over everything (21). And if the deniers of truth wage war against you, they would certainly turn their backs and will eventually find no friend and no helper (22), such being God's established law (sunnatullah – سُنَّةُ اللَّهِ) which has always remained intact in the past. And never will you find a change in God's

وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ
مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ ۚ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ

بَصِيرًا (٢٤)

هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدْيِ
مَعْكُوفًا أَنْ يَبْلُغَ مَحِلَّهُ ۚ وَلَوْلَا رِجَالٌ مُؤْمِنُونَ وَنِسَاءٌ
مُؤْمِنَاتٌ لَمْ تَعْلَمُوهُمْ أَنْ تَطَّوُّوهُمْ فَتُصِيبَكُمْ مِنْهُمْ مَعَرَّةٌ
بَغَيْرِ عِلْمٍ ۖ لِيُدْخِلَ اللَّهُ فِي رَحْمَتِهِ مَنْ يَشَاءُ ۚ لَوْ
تَرَىٰلُوا لَعَذَابْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا (٢٥)

إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ
فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَىٰ رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ
وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَىٰ وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا ۚ وَكَانَ
اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا (٢٦)

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ ۖ لَتَدْخُلَنَّ
الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ

established laws (23).

And it is He who had withheld their hands from you and your hands from them in the interior of Makkah after you had won over them because the God had been monitoring your entire operation (24). Those were the people who had chosen the way of denial, hindered your way (saddu-kum – صدُّوكُمْ) towards the pursuit of Inviolable Divine Commandments (al-Masjid al-Haraam - مسجد الحرام) and prevented/detained (ma'kufan – معكُوفًا) the character building values (al-hadya – الهدى) to spread and reach their right place (yablughah mahilla-hu – يبلُغ محله). And because there were, among them, such faithful men and women whom you could not know about, so it was feared they may sustain harm by your hands making you guilty, while the God did want to admit in His fold of mercy everyone who was entitled to that. Therefore, had you been able to distinguish and separate (tazayyalu – تزيَّلُوا) them, we would certainly have inflicted upon the unbelievers a painful punishment (25). While the disbelievers do harbor anger and disdain in their hearts – the anger and disdain of ignorance – God has also bestowed inner peace upon His Messenger and upon the believers and bound them with God-consciousness because they were most worthy of it, and deserved it, and because the God was aware of all the happenings (26).

God has attested the truth of his Messenger's vision. God willing, you will most certainly enter the phase of

وَمُقَصِّرِينَ لَا تَخَافُونَ ۚ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا قَرِيبًا (٢٧)

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ ۚ وَكَفَىٰ بِاللَّهِ شَهِيدًا (٢٨)

مُحَمَّدٌ رَسُولُ اللَّهِ ۚ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ

رُحَمَاءُ بَيْنَهُمْ ۚ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ

اللَّهِ وَرِضْوَانًا ۚ سِيمَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ

السُّجُودِ ۚ ذَلِكَ مَثَلُهُمْ فِي النَّوَرَةِ ۚ وَمَثَلُهُمْ فِي

الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ

عَلَىٰ سَوْقِهِ يُعْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ ۚ وَعَدَ

اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً

وَأَجْرًا عَظِيمًا (٢٩)

complete submission to inviolable divine commands (almasjid alhraam – المسجد الحرام) in full security (aamineen – آمين), taking your commanders in your circles (mohalliqueena ru'oosakum – مُحَلِّقِينَ رُءُوسَكُمْ) and holding yourself firmly together (muqassireena – مُقَصِّرِينَ) without fearing; for He has known what you do not know, therefore, without your knowledge (dooni dhaalika – دُونِ ذَلِكَ), He has ordained a victory near at hand (27). He it is Who has deputed His Messenger with divine guidance and a discipline of truthful conduct (deenil haqq – دِينِ الْحَقِّ) in order that it may prevail over all other disciplines; and the God is sufficient as a witness to that (28).

Mohammad is God's Messenger; and those with him are firmly stern towards disbelievers, merciful towards one another. You can see them bowing and submitting in obedience, seeking favor from God and approval; there are signs on their faces reflecting the effects of a total submission to God (athar as-sujood – اثر السجود). That is their description in At-Torah, and their description in the Gospel; like a crop that brings forth its shoot, then strengthens it, then grows stout, then stands firm on its stem, delighting the grower, so that through this process he can put the disbelievers in distress (li-yugheez – لِيُغِيظَ). God has promised those who have attained to faith and who among them have performed reformative deeds, forgiveness and protection and forgiveness (maghfiraturun – مَغْفِرَةٌ) and great rewards (29).

Transliteration:

Innaa fatahnaa laka Fatham Mubeenaa
(1) Liyaghfira lakal laahu maa
taqaddama min zambika wa maa ta
akhhara wa yutimma ni'matahoo
'alaika wa yahdiyaka siraatam
mustaqeema (2) Wa yansurakal laahu
nasran 'azeezaa (3) Huwal lazeee
anzalas sakeenata fee quloobil
mu'mineena liyazdaadoo
eemaanamma'a eemaanihim; wa lillaahi
junoodus samawaati wal ard; wa kaanal
laahu 'Aleeman Hakeemaa (4)
Liyudkhilal mu'mineena walmu'minaati
jannaatin tajree min tahtihal anhaaru
khaalideena feehee wa yukaffira 'anhum
saiyi aatihim; wa kaana zaalika 'indal
laahi fawzan 'azeemaa (5) Wa yu'azzibal
munaafiqeena walmunaafiqati wal
mushrikeena walmushrikaatiz
zaanneena billaahi zannas saw';
'alaihim daaa'iratus saw'i wa ghadibal
laahu 'alaihim wa la'anahum wa a'adda
lahum jahannama wa saaa' at maseeraa
(6) Wa lillaahi junoodus samaawaati
wal ard; wa kaanal laahu 'azeezan
hakeema (7) Innaaa arsalnaaka shaahi
danw wa mubashshiranw wa nazeera (8)
Litu minoo billaahi wa Rasoolihee wa
tu'azziroohu watuwaqqiroohu watusabbi
hoohu bukratanw wa aseelaa (9) Innal
lazeena yubaayi'oonaka innamaa
yubaayi'oonal laaha yadul laahi fawqa
aydehim; faman nakasa fainnamaa
yuankusu 'alaa nafsihee wa man awfaa
bimaa 'aahada 'alihul laaha fasa yu'teehi
ajran 'azeemaa (**section 1**)(10) Sa
yaqoolu lakal mukhal lafoona minal-
A'raabi shaighalatnaaa amwaalunaa wa
ahloona fastaghfir lanaa; yaqooloona bi

alsinatihim maa laisa fee quloobihim; qul famany yamliku lakum minal laahi shai'an in araada bikum darran aw araada bikum naf'aa; bal kaanal laahu bimaa ta'maloona Khabeeraa (11) Bal zanantum al lany yanqalibar Rasoolu walmu'minoona ilaaa ahleehim abadanw wa zuyyina zaalika fee quloobikum wa zanantum zannnas saw'i wa kuntum qawmam booraa (12) Wa mal lam yu'mim billaahi wa Rasoolihee fainnaaa a'tadnaa lilkaafireena sa'eeraa (13) Wa lillaahii mulkus samaawaati wal ard; yaghfiru limany yashaaa'u wa yu'azzibu many yashaaa'; wa kaanal laahu Ghafoorar Raheemaa (14) Sa yaqoolul mukhalla foona izan talaqtum ilaa maghaanima litaakhuzoohaa zaroona nattabi'kum yureedoona any yubaddiloo Kalaamallaah; qul lan tattabi'oonaa kazaalikum qaalal laahu min qablu fasa yaqooloona bal tahsudoonanna; bal kaanoo laa yafqahoona illaa qaleela (15) Qul lilmukhallafeena minal A'raabi satud'awna ilaa qawmin ulee baasin shadeedin tuqaati loonahum aw yuslimoona fa in tutee'oo yu'tikumul laahu ajran hasananw wa in tatawallaw kamaa tawallaitum min qablu yu'azzibkum 'azaaban aleemaa (16) Laisa 'alal a'maa harajunw wa laa 'alal a'raji harajunw wa laa 'alal mareedi haraj' wa many yutil'il laaha wa Rasoolahoo yudkhilhu jannaatin tajree min tahtihal anhaaru wa many yatawalla yu'azzibhu 'azaaban aleemaa (section 2)(17) Laqad radiyal laahu 'anil mu'mineena iz yubaayi 'oonaka tahtash shajarati fa'alima maa fee quloobihim fa anzalas sakeenata 'alaihim wa asaa	
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bahum fat han qareebaa (18) Wa maghaanima kaseera tany yaakhuzoonahaa; wa kaanal laahu 'Azeezan Hakeemaa (19) Wa'adakumul laahu ma ghaanima kaseeratan taakhuzoo nahaa fa'ajjala lakum haazihee wa kaffa aydiyan naasi 'ankum wa litakoonaa aayatal lilmu'mineena wa yahdiyakum siraatam mustaqeema (20) Wa ukhrraa lam taqdiroo 'alaihaa qad ahaatal laahu bihaa; wa kaanal laahu 'alaa kulli shai'in qadeera (21) Wa law qaatalakumul lazeena kafaroo la wallawul adbaara summa laa yajidoona waliyanw-wa laa naseeraa (22) Sunnatal laahil latee qad khalat min qablu wa lan tajida lisunnatil laahi tabdeelaa (23) Wa Huwal lazee kaffa aydiyahum 'ankum wa aydiyakum 'anhum bibatni Makkata mim ba'di an azfarakum 'alaihim; wa kaanal laahu bimaa ta'maloona Baseera (24) Humul lazeena kafaroo wa saddookum 'anil-Masjidil-Haraami walhadya ma'koofan any yablugha mahillah; wa law laa rijaalum mu'minoona wa nisaaa'um mu'minaatul lam ta'lamoohum an tata'oohum fatuseebakum minhum ma'arratum bighairi 'ilmin liyud khilal laahu fee rahmatihee many yashaaa'; law tazayyaloo la'azzabnal lazeena kafaroo minhum 'azaaban aleema (25) Iz ja'alal lazeena kafaroo fee quloobihimul hamiyyata hamiyyatal jaahiliyyati fa anzalal laahu sakeenatahoo 'alaa Rasoolihee wa 'alal mu mineena wa alzamahum kalimatat taqwaa wa kaanooo ahaqqa bihaa wa ahlahaa; wa kaanal laahu bikulli shai'in Aleema (section 3)(26) Laqad sadaqal	
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laahu Rasoolahur ru'yaa bilhaqq, latadkhulunnal Masjidal-Haraama in shaaa'al laahu aamineena muhalliqeena ru'oosakum wa muqassireena laa takhaafoona fa'alima maa lam ta'lamoo faja'ala min dooni zaalika fathan qareebaa (27) Huwal lazeee arsala Rasoolahoo bilhudaa wa deenil haqqi liyuzhirahoo 'alad deeni kullih; wa kafaa billaahi Shaheeda (28) Muhammadur Rasoolul laah; wallazeena ma'ahooo ashiddaaa'u 'alal kuffaaari ruhamaaa'u bainahum taraahum rukka'an sujjadany yabtaghoona fadlam minal laahi wa ridwaan seemaahum fee wujoohihim min asaris sujood; zaalika masaluhum fit tawraah; wa masaluhum fil Injeeli kazar'in akhraja shat 'ahoo fa 'aazarahoo fastaghlaza fastawaa 'alaa sooqihee yu'jibuz zurraa'a liyagheeza bihimul kuffaar; wa'adal laahul lazeena aamanoo wa 'amilus saalihaati minhum maghfiratanw wa ajran 'azeemaa (section 4)(29).

Chapter Al-Hujuraat (49)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدَمُوا بَيْنَ يَدَيِ اللَّهِ
وَرَسُولِهِ ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ سَمِيعٌ
عَلِيمٌ (١)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ
النَّبِيِّ ۖ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن
تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ (٢)

Translation Chapter Al-Hujuraat (49)

O people of faith and peace, do not assert yourselves in the presence of divine authority (Allah wa Rasuli-hi – (الله و رسوله); and be mindful of God as the God, indeed, is constantly monitoring and remains aware of your conduct (1). O people of faith and peace do not raise your voices above the voice of your Leader and do not be loud in your discourse with him like the loudness you indulge in

إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَٰئِكَ
الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَى ۚ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ
عَظِيمٌ (٣)

إِنَّ الَّذِينَ يَنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا
يَعْقِلُونَ (٤)

وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا
لَّهُمْ ۚ وَاللَّهُ غَفُورٌ رَحِيمٌ (٥)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ
تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ
نَادِمِينَ (٦)

وَاعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ ۚ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ
مِّنَ الْأَمْرِ لَعَنِتُّمْ وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ
فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ
وَالْعِصْيَانَ ۚ أُولَٰئِكَ هُمُ الرَّاشِدُونَ (٧)

فَضْلًا مِّنَ اللَّهِ وَنِعْمَةً ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ (٨)

وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا
بَيْنَهُمَا ۚ فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي

with one another, lest you waste what you have gained by your deeds without your being aware of it (2). Indeed, those who lower their voices in the presence of God's Messenger, it is they whose minds have been examined by God for their circumspection; so there's for them divine forgiveness and a great reward (3). And indeed, those who call you loudly (yunaaduna-ka – يُنادونك) over and above (min waraa'a – مِنْ وَرَاءِ) these prohibitions/restrictions (al-hujuraat – الْحُجُرَاتِ), most of them suffer from lack of reason (4). Had they been patient until you come forth to them, it would have been for their own good, as the God is forgiving and merciful (5).

O people of faith and peace, if a criminal minded individual comes to you with some news, you must always investigate it, lest you should hurt a community unwittingly and feel remorse upon what you have done to them (6). And take cognizance of the fact that God's Messenger is among you. If he were to follow your whims on most of the issues you would surely be in trouble, but the God has made our faith dear to you and has adorned your minds with it and has made hateful to you the denial of truth and the rotten deeds and the rebellion. Such are they who are the guided ones (7), by way of God's blessings and favor as the God is all knowing and wise (8). Moreover, if two groups of the faithful communities fight against each other make peace

تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ ۖ فَإِنْ فَاءَتْ فَأَصْلَحُوا
بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا ۖ إِنَّ اللَّهَ يُحِبُّ

الْمُقْسِطِينَ (٩)

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ ۖ وَاتَّقُوا

اللَّهَ لَعَلَّكُمْ تَرْحَمُونَ (١٠)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَنْ

يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ عَسَىٰ أَنْ يَكُنَّ

خَيْرًا مِّنْهُنَّ ۖ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا

بِالْأَلْقَابِ ۖ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ ۚ وَمَنْ

لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ (١١)

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ

الظَّنِّ إِثْمٌ ۖ وَلَا تَجَسَّسُوا وَلَا يَغْتَبِ بَعْضُكُم

بَعْضًا ۚ أَيَحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا

فَكَرِهْتُمُوهُ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ تَوَّابٌ

رَحِيمٌ (١٢)

between them; but if one of them has oppressed the other one, then fight the one which has committed oppression until it reverts to God's command. Also if it fulfils its obligations, then make a settlement between them with justice and fair play. God certainly loves those who exercise justice (9). It is so that the faithful are a single fraternity, so make settlement among your brethren and be conscious of God so that you are blessed with His mercy and sustenance (10). O people of faith and peace, no well-established class (qoum – قوم) may ridicule other well-established people; it may well be that the others are better than themselves; and no weaker segment of public (nisaa – نساء) should do so with other weaker people of their society; it may well be that the others are better than themselves; and do not incriminate your own people, and do not insult one another by calling with nicknames (aqaab – القاب). The worst attribute (bi'sal-ismu – بئس الاسم) is to commit crimes/sins after attaining to faith; and they who do not revert from such conduct, they are the unjust tyrants (11).

O people of faith and peace, abstain from conjecture to the maximum extent for some of the conjecture is sin; and do not spy and do not speak ill of one another in their absence. Would any one of you like to eat his dead brother's flesh? Therefore, you must loathe it! And be conscious of God because the God is indeed

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ
شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ
اتَّقَاكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (١٣)

قَالَتِ الْأَعْرَابُ آمَنَّا ۚ قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا
أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ ۚ وَإِنْ تُطِيعُوا
اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا ۚ إِنَّ اللَّهَ
غَفُورٌ رَحِيمٌ (١٤)

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ
يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ
اللَّهِ ۚ أُولَٰئِكَ هُمُ الصَّادِقُونَ (١٥)

قُلْ أَتَعْلَمُونَ اللَّهَ بِدِينِكُمْ وَاللَّهُ يَعْلَمُ مَا فِي السَّمَاوَاتِ
وَمَا فِي الْأَرْضِ ۚ وَاللَّهُ بِكُلِّ شَيْءٍ
عَلِيمٌ (١٦)

يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا ۚ قُلْ لَا تَمُنُّوا عَلَيَّ
إِسْلَامَكُمْ ۚ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَذَا كُمْ لِلْإِيمَانِ إِنْ
كُنْتُمْ صَادِقِينَ (١٧) إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمَاوَاتِ
وَالْأَرْضِ ۚ وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ (١٨)

acceptor of repentance and merciful (12). O human kind, We have created you from male and female and have divided you into nations and tribes, so that you might know one another. Indeed, the noblest of you in the sight of the God is the one most conscious of Him. God is certainly all-knowing and all-aware.(13)

So said the Arab folks: “We have attained to faith and peace”. Tell them: “you have not attained to faith and peace, but you must say ‘we have surrendered’ – for the faith has not yet entered in your hearts; and if you obey the divine authority, He will not let the least of your deeds go waste; for the God is indeed forgiving and merciful” (14). As for the people of faith and peace who have believed in Allah and His Messenger, then have not doubted their conviction, and have strived hard with their possessions and their lives in the way of God, it is they who are the truthful ones about their faith (15). Is it you who would explain to the God about your Deen/conduct, while the God is already well aware of all that is there in all the celestial bodies and on the Planet Earth? In fact, God possesses the knowledge of everything (16). They think they bestow a favor upon you by surrendering/submitting; Tell them, “Don’t oblige me by your surrender/submission; on the contrary, it is the God who has bestowed a favor upon you by guiding you towards the way of faith, if you have come to it with truth” (17).

<u>Transliteration:</u> Yaa ayyuhal lazeena aamanoo la tuqaddimoo baina yada yil laahi wa Rasoolihee wattaqul laah; innal laaha samee'un 'Aleem (1) Yaa ayyuhal lazeena aamanoo laa tarfa'ooo aswaatakum fawqa sawtin Nabiyyi wa laa tajharoo lahoo bilqawli kajahri ba'dikum liba 'din an tahbata a 'maalukum wa antum laa tash'uroon (2) Innal lazeena yaghud doona aswaatahum 'inda Rasoolil laahi ulaaa'ikal lazeenam tah anal laahu quloobahum littaqwaa; lahum maghfiratunw waajrun 'azeem (3) Innal lazeena yunaadoo naka minw waraaa'il hujuraati aksaruhum laa ya'qiloon (4) Wa law annahum sabaroo hatta takhruja ilaihim lakaana khairal lahum; wallaahu Ghafoorur Raheem (5) Yaaa ayyuhal lazeena aamanoo in jaaa'akum faasqum binaba in fatabaiyanooo an tuseeboo qawmam bijahalatin fatusbihoo 'alaa maa fa'altum naadimeen (6) Wa'lamooo anna feekum Rasoolal laah; law yutee'ukum fee kaseerim minal amrila'anittum wa laakinnal laaha habbaba ilaikumul eemaana wa zaiyanahoo fee quloobikum wa karraha ilaikumul kufra walfusooqa wal'isyaan; ulaaaika humur raashidoon (7) Fadlam minal laahi wa ni'mah; wallaahu 'Aleemun Hakeem (8) Wa in taaa'ifataani minal mu'mineena naqtataloo fa aslihoo bainahumaa; fa-im	Indeed God knows the hidden reality of the celestial bodies and the Planet Earth, and thus, God monitors all that you are doing (18)."
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baghat ihdaahumaa 'alal ukhraa faqaatilul latee tabghee hattaa tafeee'a ilaaa amril laah; fa-in faaa'at fa aslihoo bainahumaa bil'adli wa aqsitoo, innal laaha yuhibbul muqsiteen. Innamal mu'minoona ikhwatun fa aslihoo baina akhawaykum wattaqul laaha la'allakum tuhamoon (9) (section 1)Yaaa ayyuhal lazeena aamanoo laa yaskhar qawmum min qawmin 'asaaa anyyakoonoo khairam minhum wa laa nisaaa'um min nisaaa'in 'Asaaa ay yakunna khairam minhunna wa laa talmizooo anfusakum wa laa tanaabazoo bil alqaab; bi'sal ismul fusooqu ba'dal eemaan; wa mal-lam yatub fa-ulaaa'ika humuz zaalimoon (10) Yaaa ayyuhal lazeena aamanuj taniboo kaseeram minaz zanni inna ba'daz zanniismunw wa laa tajassasoo wa la yaghtab ba'dukum ba'daa; a yuhibbu ahadukum any yaakula lahma akheehi maitan fakarih tumooh; wattaqul laa; innal laaha tawwaabur Raheem (11) Yaaa ayyuhan naasu innaa khalaqnaakum min zakarinw wa unsaa wa ja'alnaakum shu'oobanw wa qabaaa'ila lita'aarafoo inna akramakum 'indal laahi atqaakum innal laaha 'Aleemun khabeer (12) Qaalatil-A 'raabu aamannaa qul lam tu'minoo wa laakin qoolooo aslamnaa wa lamma yadkhulil eemaanu fee quloobikum wa in tutee'ul laaha wa Rasoolahoo laa yalitkum min a'maalikum shai'aa; innal laaha Ghafoorur Raheem (13) Innamal muu'minoonal lazeena aamanoo billaahi wa Rasoolihee summa lam yartaaboo wa jaahadoo biamwaalihim wa anfusihi fee sabeelil laah; ulaaaika	
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humus saadiqoon (14) Qul
 atu'allimoonal laaha bideenikum
 wallaahu ya'lamu maa fis samaawaati
 wa maa fil ard; wallaahu bikulli shai'in
 'Aleem (16) Yamunnoona 'alaika an
 aslamoo qul laa tamunnoo 'alaiya
 Islaamakum balillaahu yamunnu
 'alaikum an hadaakum lil eemaani in
 kuntum saadiqeen (17) Innal laaha
 ya'lamu ghaibas samaawaati wal ard;
 wallaahu baseerum bimaa
 ta'maloon (18).

Chapter Qaaf (50)

ق ۞ وَالْقُرْآنِ الْمَجِيدِ (١)

بَلْ عَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ فَقَالَ الْكَافِرُونَ هَذَا

شَيْءٌ عَجِيبٌ (٢)

أَلِإِذَا مِتْنَا وَكُنَّا تُرَابًا ۖ ذَلِكَ رَجْعٌ بَعِيدٌ (٣)

قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ ۖ وَعِنْدَنَا كِتَابٌ

حَفِيفٌ (٤)

بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِي أَمْرٍ

مَرِيحٍ (٥)

أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا

وَمَا لَهَا مِنْ فُرُوجٍ (٦)

Translation Chapter Qaaf (50)

Human conscience (Qaaf – ق) and the Glorious Quran are witness to the fact that (1) the Deniers of truth rather wondered that a warner has come to them from among their own people; so they declared it to be a strange event (shayin ‘ajeebunh – شئى عجيب) (2). They said: “What & how! Once we have died and become dust, then a return to life (rajj’un – رجع) must be far from reality (ba’eed – بعيد)” (3). However, it is known to US as to what part of them the earth is going to consume, and We do have a securing and safeguarding procedure/system (kitabun hafeez – كتاب حفيظ) for this process (4). In fact they had rejected the truth when it came to them and then they fell into a state of confusion (5).

Do they not observe the Universe above them as to how We have built it and adorned/equipped it that it has no

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ

كُلِّ زَوْجٍ بَهِيجٍ (٧)

تَبْصِرَةً وَذِكْرَىٰ لِكُلِّ عَبْدٍ مُّنِيبٍ (٨)

وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُّبَارَكًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ

الْحَصِيدِ (٩)

وَالنَّخْلَ بَاسِقَاتٍ لِّهَا طَلْعٌ نَّضِيدٌ (١٠)

رِزْقًا لِلْعِبَادِ ۗ وَأَحْيَيْنَا بِهِ بَلْدَةً مَّيْتًا ۚ كَذَٰلِكَ

الْخُرُوجُ (١١)

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَابُ الرَّسِّ

وَتَمُودُ (١٢)

وَعَادٌ وَفِرْعَوْنُ وَإِخْوَانُ لُوطٍ (١٣)

وَأَصْحَابُ الْأَيْكَةِ وَقَوْمُ تُبَّعٍ ۚ كُلٌّ كَذَّبَ الرُّسُلَ فَحَقَّ

وَعِيدٍ (١٤)

أَفَعَيَيْنَا بِالْخَلْقِ الْأَوَّلِ ۚ بَلْ هُمْ فِي لَبْسٍ مِّنْ خَلْقٍ

جَدِيدٍ (١٥)

وَلَقَدْ خَلَقْنَا الْإِنسَانَ وَنَعْلَمُ مَا تُوَسَّوَسُ بِهِ نَفْسُهُ ۚ وَنَحْنُ

أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ (١٦)

إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشَّمَالِ

loopholes in its functions (ma laha min furooj – ما لها من فروج – (6) And the Planet Earth that We have stretched wide and fixed into it mountains and grew in it all kinds of plants (7), for observance and taking lessons by every obedient subject of ours (8). And We sent down from the heights blessed waters, then We grew with it thickly covered gardens and grains to reap (habb-ul-haseed – حبّ الحصيد – (9); and tall palm-trees having clustered dates (10) as provisions for our subjects; and with that we infuse life into dead lands/human settlements. So, the coming forth from death (al-khurooj – الخروج) is also going to take place the same way (kazaalika – كذلك) (11).

Before them the community of Noah also denied this destiny and so did the dwellers of Al-Rass region (ashaab-al-Rass – اصحاب الرسّ) and the people of Thamud (12); and ‘Aad and Faroah and Lot’s brethren (13); and the communities of Al-Ayikati (proper noun) and of Tubba’in (Tubba’in – تُبَّع), all of them denied the Apostles, so My warning became a reality (14).

Had We become exhausted by the first stage of their creation? No, rather they just turned confused in respect of a new stage of creation (15). As We have created the man, We know well what their inner self (nafsu-hu – نفسه) intrigues them with, because We are nearer to him than his jugular vein (16). When he faces/meets (yataalaqqa – يتلقى) the two demands (al-mutalaqqiyaan –

(١٧) قَعِيدٌ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ (١٨) وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ۖ ذَٰلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ (١٩) وَنُفِخَ فِي الصُّورِ ۚ ذَٰلِكَ يَوْمُ الْوَعِيدِ (٢٠) وَجَاءَتْ كُلُّ نَفْسٍ مَعَها سَائِقٌ وَشَهِيدٌ (٢١) لَقَدْ كُنْتَ فِي غَفْلَةٍ مِّنْ هَٰذَا فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ (٢٢) وَقَالَ قَرِينُهُ هَٰذَا مَا لَدَيَّ عَتِيدٌ (٢٣) أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ (٢٤) مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ مُّرِيبٍ (٢٥) الَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًا آخَرَ فَأَلْقَيْنَاهُ فِي الْعَذَابِ الشَّدِيدِ (٢٦) قَالَ قَرِينُهُ رَبَّنَا مَا أَطْغَيْتُهُ وَلَكِنْ كَانَ فِي ضَلَالٍ بَعِيدٍ (٢٧)	(المُتَلَقِّيَانِ) one arising from righteousness (‘anil-yameen – عن اليمين) and one arising out of vice (‘anish-shimaal – عن الشمال) existing (qa’eed – قعيد) in his self (17), he does not utter a single word which the watcher/monitor (raqueeb – رقيب) inside him (ladyi-hi – لديه) does not record for the future (‘ateed – عتيد) (18) and then comes the stillness (sakrat-سكره) of death with its reality, that which you have always tried to avoid (taheed – تحيد) (19); and when the final proclamation is made (nufikha fis-soor – نُفِخَ فِي الصُّور); that will be the arrival of the promised time (20). And every being or self would have come up in company of its inner urges or driving instincts (saa’iqun – سَائِقٌ) and a witness/conscious mind (shaheedun – شَهِيد) (21). He will be told: “Indeed you have been unmindful of this happening; therefore, we have now lifted off the veil from you so your vision today is sharp in understanding (hadeedun – حديد) (22)”. And his inner self/conscience (qareena-hu – قرينه) would say: “This was my forthcoming future (‘ateed – عتيد)” (23). The command will be issued to cast into hellfire every stubborn disbeliever (24), forbiddener of goodness and fomenter of distrust (25) who had set up other authorities beside God so as to cast him into severe suffering (26). Upon this his inner self/conscience (qarina-hu - قرينه) would plead: “O our Sustainer, it was not me who made him transgress, but it was he who has been in manifest error” (27). He will be told: “Do not contend with Me because I had warned you in advance of the
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قَالَ لَا تَخْتَصِمُوا لَدَيَّ وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ (٢٨)

مَا يُبَدَّلُ الْقَوْلُ لَدَيَّ وَمَا أَنَا بِظَلَّامٍ لِلْعَبِيدِ (٢٩)

يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأْتَ وَتَقُولُ هَلْ مِنْ مَّزِيدٍ (٣٠)

وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ (٣١)

هَذَا مَا تُوعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ (٣٢)

مَنْ خَشِيَ الرَّحْمَنَ بِالْغَيْبِ وَجَاءَ بِقَلْبٍ

مُنِيبٍ (٣٣)

ادْخُلُوهَا بِسَلَامٍ ۖ ذَٰلِكَ يَوْمُ الْخُلُودِ (٣٤)

لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ (٣٥)

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا فَنَقَّبُوا

فِي الْبِلَادِ هَلْ مِنْ مَّحِيصٍ (٣٦)

إِنَّ فِي ذَٰلِكَ لَذِكْرًا لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ

وَهُوَ شَهِيدٌ (٣٧)

وَلَقَدْ خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ

أَيَّامٍ وَمَا مَسَّنَا مِنْ لُغُوبٍ (٣٨)

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ

الشَّمْسِ وَقَبْلَ الْغُرُوبِ (٣٩)

Reckoning (28); My decrees do not change, while I am not cruel/unjust to my subjects (29). On that stage We would ask hell, “Have you been filled”; and it will answer: “Is there more to come?” (30) And then the life of peace and protection (al-Jannatu – الجنة) for the circumspect ones would draw nearer (uzlifat – أُزْلِفَت) (31); they will be told “This is what was promised to everyone turning to God and constantly remembering Him (32), who was fearful of the Most Gracious with an Unseen status (bil-ghayib – بالغيب), and who has come up with a heart always turning to Him (33)”; They will be told “Enter this life in peace; this is the stage of eternity (34)”. For them will be all that they would desire therein and We have much more for them (35).

And how many have we destroyed before them from earlier generations who were greater in might than theirs, and as a result, they wandered in the lands for a place of escape/refuge (36). In it, there is indeed a lesson for those who are conscious or who listen carefully and have an observing mind (37).

And We have created the celestial bodies and the Planet Earth and all that’s between them in six stages (sittati ayyaam – سِتَّةَ أَيَّامٍ) and no weariness ever touched us (38). So you too be steadfast against what they keep saying, and work hard to glorify your Sustainer before the rise of the Sun of glory (tulu-ish-Shams – طُلُوعُ الشَّمْسِ), and before you perceive

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَارَ السُّجُودِ (٤٠)

وَاسْتَمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِنْ مَّكَانٍ قَرِيبٍ (٤١)

يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ۚ ذَٰلِكَ يَوْمُ

الْخُرُوجِ (٤٢)

إِنَّا نَحْنُ نُحْيِي وَنُمِيتُ وَإِلَيْنَا الْمَصِيرُ (٤٣)

يَوْمَ تَشَقَّقُ الْأَرْضُ عَنْهُمْ سِرَاعًا ۚ ذَٰلِكَ حَشْرُ عَلَيْنَا

يَسِيرٌ (٤٤)

نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ ۚ وَمَا أَنْتَ عَلَيْهِمْ

بِجَبَّارٍ ۚ فَذَكِّرْ بِالْقُرْآنِ مَنْ يَخَافُ وَعِيدِ (٤٥)

or fear its downfall (al-ghuroob – الغروب) (39); and as long as the darkness of evil persists (min al-layil – من الليل) , keep striving hard towards that target (sabbih-hu – فسبحه) and keep following the aim of a total submission to His commandments (adbaar-as-Sujood – ادبار السجود) (40). And take care to monitor/observe the time when the proclaimer issues the proclamation from a place near-by (41). The stage when they would all listen to the loud noise (as-sayihah – الصيحة) of truth, that would be the stage of final coming out from the state of death (al-khurooj – الخروج) (42). Indeed, it is us Who grant life and it is us Who give death and it is Us to whom is the journey's end (43). That's the stage when the Earth opens up ways upon them in a haste which would make the gathering before us easy (44). We are fully aware of all that they keep uttering, but you are not a tyrant over them; so keep reminding all those who fear the coming time with guidance from the Quran (45).

Transliteration

Qaaaf; wal Qur aanil Majeed (1) Bal 'ajibooo an jaa'ahum munzirum minhum faqaalal kaafiroona haazaa shai'un 'ajeeb (2) 'A-izaa mitnaa wa kunnaa turaaban zaalika raj'um ba'eed (3) Qad 'alimnaa maa tanqu-sul-ardu minhum wa 'indanaa Kitaabun Hafeez (4) Bal kazzaboo bilhaqqi lammaa jaaa'ahum fahum fee amrim mareej (5) Afalam yanzurooo ilas samaaa'i fawqahum kaifa banainaahaa wa zaiyannaahaa wa maa lahaa min furooj (6) Wal arda madadnaahaa wa alqainaa

feehaa rawaasiya wa ambatnaa feehaa
 min kulli zawjim baheej (7) Tabsiratanw wa
 zikraa likulli 'abdim muneeb (8) Wa
 nazzalnaa minas samaaa'i maaa'am
 mubaarakan fa ambatnaa bihee
 jannaatinw wa habbal haseed (9)
 Wannakhla baasiqaatil laha tal'un nadeed
 (10) Rizqal lil'ibaad, wa ahyainaa bihee
 baldatam maitaa; kazaalikal khurooj (11)
 Kazzabat qablahum qawmu Noohinw wa
 Ashaabur Rassi wa Samood (12) Wa
 'Aadunw wa Fir'awnu wikhwaanu loot (13)
 Wa Ashaabul Aykati wa qawmu Tubba';
 kullun kazzabar Rusula fahaqqa wa'eed
 (14) Afa'a yeenaa bilkhalqil awwal; bal
 hum fee labsim min khalqin jaded (15) Wa
 laqad khalaqnal insaana wa na'lamu maa
 tuwaswisu bihee nafsuhoo wa Nahnu
 aqrabu ilaihi min hablil wareed (16) 'Iz
 yatalaqqal mutalaqqi yaani 'anil yameeni
 wa 'anish shimaali qa'eed (17) Maa yalfizu
 min qawlin illaa ladaihi raqeebun 'ateed
 (18) Wa jaaa'at sakratul mawti bilhaqq;
 zaalika maa kunta minhu taheed (19) Wa
 nufikha fis Soor; zaalika yawmul wa'eed
 (20) Wa jaaa'at kullu nafsim ma'ahaa
 saaa'iqunw wa Shaheed (21) Laqad kunta
 fee ghaf latim min haazaa fakashafnaa
 'anka ghitaaa'aka fabasarukal yawma
 hadeed (22) Wa qaala qareenuhoo
 haazaa maa ladaiya 'ateed (23) Alqiyaa
 fee Jahannama kulla kaffaarin 'aneed (24)
 Mannaa'il lilkhayri mu'tadim mureeb (25)
 Allazee ja'ala ma'al laahi ilaahan aakhara
 fa alqiyaahu fil'azaabish shadeed (26)
 Qaala qareenuhoo Rabbanaa maaa
 atghaituhoo wa laakin kaana fee dalaalin
 ba'eed (27) Qaala laa takhtasimoo
 ladaayya wa qad qaddamtum ilaikum
 bilwa'eed (28) Maa yubaddalul qawlu
 ladaiya wa maaa ana bizal laamil lil'abeed
 (29) Yawma naqoolu li'jahannama halim
 talaati wa taqoolu hal mim mazeed (30)
 Wa uzlifatil jannatu lil muttaqeena ghaira
 ba'eed (31) Haaza maa too'adoona likulli
 awwaabin hafeez (32) Man khashiyar

Rahmaana bilghaibi wa jaaa'a biqalbm muneeb (33) Udkhuloohaa bisalaamin zaalika yawmul khulood (34) Lahum maa yashaaa'ona feehaa wa ladainaa mazeed(35) Wa kam ahlaknaa qablahum min qarnin hum ashaddu minhum batshan fanaqqaboo fil bilaad, hal mim mahees (36) Inna fee zaalika lazikraa liman kaana lahoo qalbun aw alqas sam'a wa huwa Shaheed (37) Wa laqad khalaqnas samaawaati wal arda wa maa bainahumaa fee sittati ayyaamin wa maa massanaa mil lughooob (38) Fasbir 'alaa maa yaqooloona wa sabbih bihamdi Rabbika qabla tuloo'ish shamsi wa qablal ghuroob (39) Wa minal laili fasabbih hu wa adbaaras sujud (40) Wastami' yawma yunaa dil munaadi mim makaanin qareeb (41) Yawma yasmaoonas sai hata bilhaqq zaalika yawmul khurooj (42) Innaa Nahnu nuhyee wa numeetu wa ilainal maser (43) Yawma tashaqqaqul ardu 'anhum siraa'aa; zaalika hashrun 'alainaa yaseer (44) Nahnu a'lamu bimaa yaqooloona wa maaa anta 'alaihim bijabbaarin fazakkir bil quraani many yakhaafu wa'eed (45).	
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